

take up his club, he at one blow with his Sword of Sharpness, cut off his head. The Conjuror seeing this, immediately mounted into the air, and was carried away in a whirlwind. Thus was the whole enchantment broken, and every Knight and Lady who had been for a long time transformed into birds and beasts, returned to their proper shapes again; and as for the Castle, though it seemed at first to be of vast strength and bigness, it vanished away like a cloud of smoke: whereupon an universal joy appeared among the released Knights and Ladies. This being done, the head of Galligantua, was likewise (according to Jack's accustomed manner) conveyed to the court of King Arthur, as a present made to his Majesty. The very next day, after having refreshed the Knights and Ladies at the old man's habitation, who lived at the foot of the mountain, he set forward to the Court of King Arthur, with those Knights and Ladies whom he had so honourably delivered.

When coming to his Majesty, and having related all the passages of his fierce encounters, his fame rang through the whole court; and as a reward of his good service, the King prevailed with the aforesaid Duke, to bestow his daughter in marriage to honest Jack, protesting that there was no man so worthy of her as he; to all which the Duke honourably consented: So married they were, and not only the court, but likewise the kingdom was filled with joy and triumph at the wedding. After which the king, as a reward for his good services done to the nation, bestowed upon him a noble habitation, with a very plentiful estate belonging thereunto, where he and his Lady lived the remainder of their days in great joy and happiness.

F I N I S

56.c.2⁶

T H E

ADVANTAGES AND DISADVANTAGES

O F T H E

MARRIAGE STATE,

WHEN ENTERED INTO WITH

858

Religious or Irreligious Persons.

Delivered under the similitude of a DREAM.

BY A PHILANTHROPIST.

G L A S G O W,
PRINTED IN THE YEAR
MDCCXCVII.

T H E
ADVANTAGES AND DISADVANTAGES
O F T H E
M A R R I A G E S T A T E.

AS I walked through the wilderness of this world, I laid me down to sleep, and fancied myself travelling to the city of old Babylon, where I was much amazed in viewing the curiosities of the place; as the Tower, the Wall, the Gates, the Streets, the Palace, the River, the Images in the plain of Dura, &c. I observed the city, and it appeared in different views. In one part, the people were entirely taken up in revellings, feastings, diversions, splendid appearances, and enjoying themselves. In the other, they were more reserved, and were much taken up in a demure dress and behaviour, in the decency of their houses and streets, in the regularity of their towers and fortifications, &c. but, without any appearance of danger, they seemed entirely at ease.

Howbeit, when I had satiated myself with gazing at the particular shews, I thought to take a prospect of the whole city together.— So I walked to a rising ground, a little retired from the croud, where I saw a Booth, which

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which I took to be built on purpose, for the
 conveniency of taking prospects, and went
 directly to it: and, at the door, I saw an old
 man, of whom I enquired, if he had a pro-
 spect-glass, whereby I might be favoured with
 a full view of the royal City, which I suppos-
 ed to be the metropolis of the world. He
 told me if I pleased to take deliberate ob-
 servation, I might, perhaps, have different
 apprehensions of that splendid city, than I
 had at present; but he assured me, it was so
 full of intestine perplexity, that the inhabi-
 tants had no real satisfaction in themselves.
 He therefore, then, fetched out his prospect-
 ive, and told me, if I pleased, he would
 shew me the situation of the place, whereby
 I might be convinced, that its condition was
 not so happy, nor its glory so majestic, as I
 imagined. So I took a distinct view of the
 south-side, and the foundation appeared to
 be nothing but bogs and quick-sands, which
 could not possibly sustain the buildings, but
 ere long, they must inevitably sink. I again
 took a view of the north-side, and the found-
 ation was all bituminous and sulphureous
 matter, interspersed with subterraneous fire,
 which appeared ready in a moment to break
 forth in flames. He then bade me look to
 the east, and I saw a very formidable army
 approaching the city, with full power to de-
 stroy it; and they spread themselves with
 fury, like the roaring of the sea, and there
 was a trembling upon all the hills, rivers,
 trees.

trees, and fields, but all the inhabitants of the city continued in a stupification. When I had deliberated these things, it filled me with astonishment, such as caused my bowels to turn within me. Such was my disappointment, and the horror that seized me, that I thought I was neither able to bear the sight, fly from it, nor stand my ground. I asked the old man, if I might lodge all night in that Booth, but he told me, it was not a place for lodging, nor would any person, in his right mind, think it safe to sleep so near the city; yet, if I pleased, I might come in and rest myself a little. When I entered, I found *four young Men*, brethren, very carefully perusing a map, making very particular remarks and diligent observations, and would sometimes inquire the old man's judgement, to inform them of the meaning of some things. Hereupon I asked, What place it was so much attracted their attention? They told me, it was the map of Babylon and Canaan, with all the bounds between the two places, and being determined to leave their native country, and travel to the latter place, was the reason of their present inquiries.

So I observed, and they all made preparations, with vigorous resolutions, for their journey. And amongst other consultations with the old man (their instructor) they earnestly craved his advice, Whether it were expedient for each of them to take along
with

O N M A R R I A G E. 5

with him a female companion? Which he very chearfully encouraged them to do, provided they were such as were disposed to go the same way, and had their hearts engaged to seek the same country. Otherwise, he admonished them, by all means, to avoid such companions as had no knowledge of, nor delight in the way they designed to travel.

He pointed out to them, many difficulties in the way, where the company of strangers would be of very dangerous consequences: and further, informed them of many instances, what bad effects travellers, who had formerly gone that way, had found from disagreeable companions; to prevent which inconveniencies, the king of the country had made a law, that none of his subjects should join with strangers to be companions in that journey. I waited to see what influence this advice would have upon the minds of these young men. But I observed, that at the first, none of them seemed to relish his council; for they had all either contracted some acquaintance with, or placed their fancy upon, maids who were natives of Babylon. But the more they appeared engaged in their affections, the more the Instructor insisted on the danger and pernicious consequences which would attend their having such companions; and withal told them, the king had appointed one to attend them in their journey, whose name was *Self-denial*, without
whose

6 ON MARRIAGE.

whose company, it would be impossible ever to reach the borders of Canaan; and that to choose a stranger for a companion, would be such an insult to him, at the first setting out, as might cause a misunderstanding all the way. For his part, he told them, that to pretend to travel to Canaan, and to choose a Babylonian for a companion, was a contradiction; that he could not but doubt the sincerity of their hearts, for if it was possible for a sincere traveller to choose such a companion, yet he was very certain, it could not be so as long as they continued in the right use of their reason; and he must discharge his conscience in giving them timely admonition.

I observed the event of those consultations, and I found the oldest, whose name was *Theomacus*, could not be moved by all these arguments, but absolutely chose one, who was an utter stranger to the path, nor had any delight therein, nor desire thereto. And, when he had covenanted with her, she proved so averse to going along with him, and so reluctant to pursuing his intended journey, that she prevailed upon him to desist from his purpose: so he settled with her in Babylon. And poor *Theomacus*, with his companion, were both there when the city was destroyed, and perished in the ruins.

But the second brother, whose name was *Negotio*, more regarded the counsel given him,

O N M A R R I A G E. 7

him, and seemed more heedful in his choice of a companion that would be willing to go along with him; so, at last, he met with one who appeared compliable to his desire. Tho' she had no knowledge of the way, nor desire to walk in it, only it seemed a matter indifferent, but as he was inclined to undertake the journey, she would condescend to compliment him with her company; this pleased the young man well, as he thought he would both gratify himself in the choice of a companion, and also act conformably to his directions; but he did not consider, that while her mind was possessed with such indifference, her company must be very unprofitable. However, they joined hands: and she complimented him with her company. So they set out together, as if they would proceed on the journey; but her indifferent mind soon prevailed, so as to cool his warm affections, and caused their advances to be very slow. I observed, when *Imacolamb* heard of his friend *Negotio* joining hands with a Babylonian, as he passed by his door, he wrote upon it, *Ichabod*. As they travelled, they would frequently sit down in the shade, divert themselves with trifles, and often turn aside, which made their progress very small; and this indolence prevailed more and more, until they came to a low valley by the brink of the river Euphrates, where they turned aside and fell asleep; and while they slept, there arose a
swell

8 O N M A R R I A G E.

swell in the river, and the flood swept them both away.

As for the third, whose name was *Euphemius*, when he heard the admonitions, they made deep impressions upon his mind, and filled him with awful apprehensions; he was convinced of the pernicious consequences which would attend such company, and appeared solicitous to avoid them; but how it was, I have now forgot, whether, before these considerations, he had contracted a correspondence, or whether afterwards, by dalliance and giving latitude to his fancy, he forgot himself, and was entangled with a daughter of the Chaldees, which, betwixt the instructions he had received, and his own misguarded affections, caused some strugglings of his mind: for the person was of a complaisant disposition, nor seemed at all reluctant to the things he had in view. Yet he plainly perceived she had no taste for them, and that her innate disposition was more to Babylon than Canaan; she had never been convinced of the misery and ruin approaching her native country, nor acquainted with the pleasures and delight of the land which he was seeking after, neither had any desire to the way, but his strong inclination stimulated him to reason upon every thing in the most advantageous light, and to put the best constructions upon every circumstance: as thus, that her complaisance was such, that she would be no hinderance

ON MARRIAGE. 9

or molestation to him; that, by his example, he might engage her mind to that which she had no inclination at present; that it was very hard to be prohibited from one who, in all other respects, appeared so desirable; and that, probably, he might never find a companion complete in every point. In short, he persisted in these kinds of reasonings, until he had almost stupified his senses; but still, could not free himself from convincing and dreadful apprehensions of the evil of taking so indirect a step, and the inconveniences which would attend it, until, at length, a resolute passion prevailed so far, that his eyes were darkened that he scarce perceived the day from the night; and, during this obstruction of his senses, he went one evening, after the sun was gone down, and joined hands with this Babylonian; but, when the sun arose in the morning, and he was a little come to himself, he then became sensible of the rashness of his adventure, but it was too late to recal it. He now saw into what snares he had brought himself, in what difficulties he was involved, and what inconveniences must attend his journey, and that now he had no way left, but to make the best he could of the matter, and to grapple with it as well as it should please God to enable him.

So, after some bitter reflections, he endeavoured to smother his grief, and betake himself to his journey, exerting his utmost
skill

TO ON MARRIAGE.

skill and power to take his companion along with him. But alas! When he attempted to lead her into the way, he found she had not feet, she could not move a step further than he must carry her, and a heavy burthen she proved. I observed some of his travels; when he met with dangers, distresses, or disappointments, he would begin to expose his grief, and unbosom his mind to his companion, but she had no ears, no understanding, nor heart to sympathize with him, nor was she capable of knowing the nature of his complaint; if he was beset with robbers, wild beasts, serpents, &c. he would sometimes make his complaint to her, but she could neither assist nor comfort him; if he wanted directions in the way, she could not give him any counsel; if he was sick or wounded, and wanted cordials or oil to his wounds, she had no hands to administer any relief; and, as she never was capable of yielding him any succour or comfort in his sufferings, neither was she ever capable of partaking of his enjoyments. If he met with any garden of spices, or refreshing springs, by the way, he would offer her to eat and drink with him, but she had no taste; if he found sweet flowers, she had no smell, and could have no delight in them; if he had any delightful prospects, he would endeavour to shew them to his companion, but she had no eyes; if he met with any fellow-travellers, he would invite her to enjoy

ON MARRIAGE. 11

joy their company, but she was never sociable with any person who spoke the language of Canaan, for it was a language that she had not learned. Thus, whatever grief befel him, or whatever enjoyment he was favoured with in all his journey, he never found any sympathy or congratulation from her, nor were her affections otherwise moved, than sometimes to despise, and sometimes to shew disgust and disturbance of mind: but as she had no life, capacity, sense, nor activity, to walk in the chosen path, she had so much the more vivacity in things pertaining to her own element; so that, to draw him aside, she would discover such a sprightliness in all her senses, be so pleasant and diverting, and in all her conversation so engaging, that she proved a very great hinderance to him in his journey; for tho' it was not in his power to find any thing, in his way, that would divert or influence her mind, yet she frequently found out something, in her own path, which did divert, and insensibly draw away his heart, by which he was many times entangled, and laden as with thick clay.

Another thing I observed, that after he had begun his journey, the King of Israel (whose subject he was) sent them some young lambs to feed, with a strict charge to teach them diligently in the way, and bring them up in his nurture and admonition. But the performance of this command was rendered

12 ON MARRIAGE.

dered impracticable; for, as he instructed them to go right, she induced them to wander; as he endeavoured to gather them, she scattered them; and as he fed them with wholesome food, she would surfeit them with poisonous herbs: so, which way the King disposed of them afterwards, I never knew, but they never prospered under his care. Thus, her company never yielded him the least benefit or assistance through his whole journey, but was an alloy to all his joys, and an aggravation to all his sorrows. And it frequently caused him very much regret of mind, to think of his own unadvised engagement, and bitter reflections on his neglect of duty, wandering and lost time which it had been the occasion of, as well as to observe the wretched stupifaction of her mind, which was incapable of sharing his enjoyments, or of being affected with any of his calamities; insomuch, that it turned his pleasant journey into a wearisome travel, through a lonesome wilderness.

But at last, through many dull hours and tiresome steps, he arrived near the borders of the land, upon the bank of the river Jordan, where, in the midst of the stream, he beheld a man, in a rich priestly vesture, standing to stop the torrent till he was passed over, which made him approach the river exceedingly transported with joy. Yet, even here, he could not refrain from sighing, when he found it was not possible for his

companion

ON MARRIAGE. 13

companion to go with him one step further; but the glory of his prince, now in view, and the joy of approaching the promised land, soon revived his spirits, and made him with readiness leave her to pass the river. (Psalm xxiii) Here, his burthens dropped off, and all his clogs were left behind; he went on with fresh spirits and vigour, and chearfulness in his countenance, as if all things were forgotten, but the joy that was before him. But as he was taking some of his last steps, just ready to set his feet on Canaan's shore, he looked behind him, and saw her sitting upon the sand, and beheld the river returning with such an overthrow, as carried her along the rapid stream into the Dead Sea. (Matth. vii. 27.)

As for the last, whose name was *Curina*, when he had heard the instructions and admonitions, it wrought serious reflections on his mind, and made him very deliberate, notwithstanding he was a person of a bright genius, great vivacity, and a fine taste, he determined to deny himself; so, as when he saw the beauty, graceful mien, and heard the courteous conversation of the Babylonish maids, he would withdraw and turn away his eyes (Psal. cxix. 37.) lest his heart should be ensnared. However, it sometimes fell in his way to have conversation with some who appeared very engaging, especially one *Jemima*, whose person, birth, circumstances, and accomplishments, rendered her extremely agreeable;

14 ON MARRIAGE.

greeable; infomuch, that many of his acquaintance greatly encouraged him to pursue the opportunity, and not neglect so valuable a prize. This made him stagger a little, for indeed she wanted no accomplishment, but the language of Canaan, to make her just such an one as his heart could wish, and caused him to reason in his mind as follows:

Q. Can I expect to find a person more desirable, or one more likely to be a happy companion and help-meet?

A. She may prove so, to a person who can be conformable to stay with her in Babylon, but as I am bound to another country, I may find bitterness in that which would appear happiness to another.

Q. But have I not reason to hope, that a person of her refined qualities may be endowed with such blessings, as to make a suitable companion for me in my journey?

A. A person may be accomplished with all the excellencies of Babylon, so as to appear superior to many of the citizens, but if these be only the accomplishments of their own country, they can only make a gradual difference between them and the most abject peasant, whereas there is a specific difference between a Babylonian and an Israelite.

Q. But is it not very censorious, to look upon such a worthy person as no better than a mere Babylonian?

A. Inasmuch as the difference is so great,
that

ON MARRIAGE. 15

that a Babylonian cannot become a subject of the King of Israel unless he be formed anew, we cannot esteem them any other, so long as there does not appear the specific features of the select Nation; (John v. 19. John iii. 3.) the idiom of their language, the mein of their behaviour, nor yet an earnest inquiry after the desired land, (Matth. viii. 20.) for we are not to form our conception of them different from the description given by the King's Scribes. (Prophets and Apostles.)

Q. Is it not exceedingly hard, that I must deny myself an object so agreeable?

A. The King of Glory denies nothing that is good; therefore, if this were really good, it would not be denied me, he only denies those things which he knows would be evil, and it is a real kindness to us to be denied them; but suppose I thought it a real good, is it hard that he should deny me one favour, who has given himself to me, with all the blessings in heaven and earth.

Q. What if I never find one so agreeable, who travels the happy road?

A. If I had the object now before me, my happiness must entirely depend on the blessing of God, and have I not more reason to expect a blessing on the right way than on the wrong? Besides, as nothing is withheld or denied but because it is evil, whatever God is pleased to bestow in his own way must be agreeable.

Q. May

16 O N M A R R I A G E.

Q. May not the valuable qualifications attending this person be so blessed, as to be a mean to make me happy and useful in the way, though she walks not in it herself?

A. Have I any reason to expect to be made happy by a person who is an utter stranger to those things wherein my happiness consists? Or, can I expect to find usefulness in the way, from that which cannot be enjoyed or obtained without going out of the way? Besides, what qualification, she is endowed with, or however valuable accomplishments she is possessed of, it never will be her inclination to employ those excellencies to assist others in a way she herself hath no delight in. (Psal. lxxxiv. 1,---12.)

Q. But seeing her disposition is so agreeable and complaisant, her mind so well qualified with natural virtues, and decorated with so many acquired ornaments, is there any reason to doubt, but that a person thus prepared will have a taste for learning, and embracing the best things, and may I not therefore expect to engage her mind to walk the blessed way?

A. All the accomplishments that a person can possibly receive from Babylon, can never prepare, qualify, nor dispose them for travelling to Canaan, nor will they, by any means, induce or incline any person to receive the real knowledge or love of that country; for there is nothing in the nature of a Babylonian, without the infusion of

new

ON MARRIAGE. 17

new principles, that is capable of relishing the things of Canaan. (1 Cor. ii. 14.) but the more excellent her accomplishments are, the more strongly her mind will be cemented to that climate whence she received them. And, on the other hand, as I formerly was a Babylonian, though now blessed with new principles, the old tincture still remains in my nature, which, like so much tinder, is ready to kindle with Babylonish fire; wherefore, the greater excellencies she is accomplished with, the greater influence she will have to draw me into perpetual danger of departing from the living God. (Matthew xxvi. 41.)

When he had thus reasoned with himself, he made a full pause, appeared in a strong agitation of mind, and a paleness arose in his face. I heard him sigh, and say to himself, 'Whether has my mind been roving!'—Then, trembling, he lift up his eyes to heaven, and earnestly cried, 'O God of all grace, deliver me from temptation;' and from that time, he never would regard any of the damsels of the city, but said, he would wait until he should find a true companion, and till then, he would walk alone. So he went on his way rejoicing that he had escaped the snare, and carrying along with him this motto, 'The Lord is my portion;' enjoying great satisfaction in his mind, saying to himself, 'If my King see it good for
' me

18 O N M A R R I A G E.

‘ me to be alone, I know he will bleſs that
 ‘ ſtate unto me; but if it be for my good to
 ‘ enjoy a companion, I know his goodneſs
 ‘ will provide one for me, without my going
 ‘ out of the way to find one.’

But as he was going on his way, he ob-
 ſerved *Miranda*, a young virgin, who was
 walking the ſame road, and began to be fa-
 voured with her company, but thought it ad-
 viſeable to be very deliberate. (Prov. iv 26.)
 He obſerved whether ſhe cloſely attended to
 the right way: ſo he perceived her taking
 ſomething out of her boſom, diligently per-
 uſe it for a while, then put it into her boſom
 again and purſue the ſtraight path. Where-
 upon he went up to her, and enquired where
 ſhe was going; ſhe told him to Sion. He
 aſked her what ſhe had been peruſing; ſhe
 ſhewed him it; it was the MAP of the ROAD
 [the BIBLE] which ſhe took along with her
 for her guide. He then began to inquire
 who ſhe was, and whence ſhe came; ſhe told
 him, ſhe was by birth a Chaldean, by educa-
 tion and converſation a Babylonian, but was
 now ſeeking a better country. He aſked
 what expectation or encouragement ſhe had
 in taking ſuch a journey; ſhe told him ſhe
 had the King’s Word (Heb. vi. 17.) to make
 her an inhabitant in his Royal-Palace, when
 ſhe arrived at the Upper-Bethel (Rev. xxi.
 24. Iſaiah xxxiii. 16.) and to grant her ſuf-
 ficient defence and ſuſtenance all the way
 thither. He aſked if ſhe could be fully ſa-
 tisfied

O N M A R R I A G E. 19

tified in the King's veracity; she told him, the frauds and jealousies of Babylon had made some impressions on her mind; that she had found it very difficult to believe him that could not lie' but his Majesty had condescended to give her the strongest demonstrations of his fidelity; so that now she was convinced she had no reason to doubt his goodnets, for he had confirmed his promise with an oath, and had given her to see that, in his own records, it was sealed with blood; that hitherto she had found his word verified to her, in strongly defending and abundantly supplying her wants, so that she could set to her seal that he was true; then she also asked him divers questions, relating to his travels and enjoyments, and he likewise answered her in a free and satisfactory manner, so that their affections began to warm towards one another: it was a very comfortable interview, and their minds were refreshed with each others conversation.

They appeared so agreeable one to another, that he began to think they might be pleasant and profitable companions all the way; but first, he retired to deliberate on the conversation that had already passed. When, the more he thought of her diligence in the pursuit of her journey, her fixed satisfaction concerning the end of it, her understanding in these things, laid down for the guiding her in the way, and the delight she appeared to take in meditating on, and conversing

versing about, the joys of the City of Habitation, &c. the more he was satisfied that she was a Prince's daughter, travelling to the Royal Palace: and, when he had lifted up his eyes to heaven, and earnestly besought God for direction, and a blessing upon their further conversation, he again came into her company. After some further discourse, he asked her the reason of her walking alone: she told him, she found but few travelling the same road, and she did not think it expedient to turn aside, or neglect her way, for any company in the world. If she met with company, such as delighted in the ways of wisdom, she took pleasure therein, for, with such company she was refreshed and strengthened in her journey; but otherwise, she chose rather to be alone, to divert herself in examining her map, viewing the springs by the way, fruit trees, sweet flowers, hearing the singing of birds (Solomon's Song ii. 12.) meditating on the glories of her Prince, and the joys she should have in his presence, &c. (Isaiah xxxiii. 17.) so that, though company was pleasant when she could enjoy it, the delights in the way (Isaiah xii. 8. Solomon's Song, xi. 4. Ibid v. 1.) supplied that want; and, upon the whole, she neither was anxious to have company, nor had any aversion against it, her design being to enjoy that only, which might be most conducive to forward her in the way.

He then proposed, that since they had
found

O N M A R R I A G E. 21

found each others conversation comfortable and useful, it might be for their mutual advantage to join together, and engage to keep company all the way. She told him, it was not for persons of their profession to do any thing rashly, she would deliberate on it; so she retired, and prostrated herself before the King her Father (Phil. iv. 6.) telling him the matter, imploring wisdom to direct, declaring herself willing to enjoy or be denied any thing, so it were according to his will, and might be for his honour. He told her, she had already been informed, and well knew, what manner of persons they must be, with whom it would be expedient for king's daughters to keep company; but if she found the person to be of the blood royal (Rev. i. 6.) and endowed with princely qualities, she was at her full liberty, and moreover, by him, it should be esteemed honourable. (Heb. xii. 4.) So when these two lovers met again, had deliberately consulted, between themselves, all such things as they conceived necessary relating to such an engagement, considering the king's statutes, thereupon, and jointly petitioned his Majesty's presence with them, and his blessing on their undertaking, they joined hands with great satisfaction and serenity of mind, rejoicing to see themselves preserved from so many snares, and thus happily united by a divine hand. (Gen. ii. 4.)

I then observed these happy companions
pushing

22 O N M A R R I A G E.

pushing their journey, and saw verified in an ancient council (a help-meet) for they were sincere friends, pleasant companions, faithful partners, and useful assistants to each other. If they met with difficulties by the way, they would take each other by the hand to support them; (Eccles. iv. 10, 12.) in dangers, they would counsel and stand by one another; in sorrows, they would sympathize and comfort one another; if beset with enemies, one would watch while the other slept; if one were sick, the other would comfort with cordials; (Col. iii. 2.) if one were indisposed in mind, the other would divert with some sweet song, or discourse concerning the pleasant land; if one were at a loss concerning any part of the way, the other would assist in searching and explaining the directions; if one were ready to turn aside, the other would caution and admonish of the danger; if one were employed in any service, the other would be ready to assist therein; if one found a refreshing spring by the way, would call the other to come and drink; if one found any refreshing fruit, sweet spices, or delightful flowers, would pluck and bring them to the other; if one heard any joyful tidings, would come rejoicing and tell the other; if one had any pleasant prospects of the kingdom, would endeavour to shew them to the other; if one was blessed with any special favours, the other would congratulate and rejoice on the occasion.

O N M A R R I A G E. 23

occasion, &c. (Eccles iv. 9.) Then I was convinced that two are better than one; and yet it was manifest that they were no more twain, for I knew not whether to call them two souls dwelling in one body, or one soul inhabiting two bodies; but it appeared very conspicuous, that two were become ONE.

Celestial happiness, whene'er she stoops
To visit earth, one shrine the goddess finds,
And one alone, to make her sweet amends
For absent heaven: the bosom of a friend,
Where heart meets heart reciprocally soft,
Each other's pillow to repose divine.

Beware the counterfeit in passion's flame.

YOUNG.

So I still observed this united pair (Mark x. 8.) advancing in the way, for they greatly contributed to help each other forward: many difficulties they surmounted, and many rich blessings they enjoyed, as they travelled in the way: at last they arrived at a pleasant hill in view of the Land of Promise, full of delights, refreshing fruits, pure streams, and desirable entertainments. Here they first sat down, and rested in a delightful arbour, blessing God, and congratulating one another, in consideration of their enjoyment. Then they went and refreshed themselves among the fruits and fountains, and afterwards they ascended to a tower, where was

24 O N M A R R I A G E.

a large prospective, from whence they looked back upon Babylon, and saw it all in flames, and the country turned to burning pitch. Then they gave praise and glory to God for their wonderful deliverance they had in the way: then they took a prospect of the land before them, and saw Jerusalem, the Royal Palace, the goodly Mountain of Lebanon, the clusters of Eshcol, and all the rivers flowing with milk, and the hills dropping down sweet wine. Then they looked below to the streams of Jordan, and beheld the great High Priest, in his shining robes, waiting to carry them over; (Psalm xxiii. 1. Isaiah xxxiii. 21. Rev. xix. 8) they also heard the inhabitants on the other side triumphing, singing, and shouting for joy: then lifted up they their voices in songs of praise to Him that is, and was, and is to come, which raised my mind to such an ecstasy, that I awoke, and behold, it was a DREAM.

But the thing was CERTAIN, and the interpretation thereof SURE.

F I N I S.



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